

# PRESBYTERIAN REVIEW.

Vol. II.

TORONTO, OCTOBER 28TH, 1886.

No. 96.

PUBLISHED EVERY THURSDAY BY  
**The Presbyterian News Co.,**  
TORONTO (Limited),  
INCORPORATED BY ROYAL CHARTER.  
66 AND 68 FRONT ST. W. O. H. ROBINSON, Manager.

## LIFE'S AUTUMN.

I HAVE no wit, no words, no fears;  
My heart within me, like a stone,  
Is numb'd too much for hopes or fears;  
Look right, look left, I dwell alone;  
I lift mine eyes, but dimm'd with grief,  
No everlasting hills I see;  
My heart is in the falling leaf;  
O Jesus, quicken me!

My life is like a faded leaf,  
My harvest dwindle'd to a husk;  
Truly my life is with and brief  
And tedious in the barren dusk.  
My life is like a frozen thing,  
No bud or greenness can I see.  
Yet the life shall—the sap of spring;  
O Jesus, rise in me!

—Christina Kotell.

## A UNIQUE SUNDAY-SCHOOL.

A SOUTHERN correspondent writes: "In the city of Augusta, Georgia, there is a Sunday-school of a unique kind, conducted by Mr. F. T. Lockhart. Water from the Savannah River is taken out some eight or nine miles above the city, and brought down in a canal to the higher grounds of the city, thus supplying many manufacturing enterprises,—several large cotton-factories; flour-mills, machine shops, ice-factory, etc.—with water. Mr. Lockhart has had a boat sixty feet long and twenty feet beam built, and on this he has, every Sunday, a Sunday-school of three hundred boys, taken from among the factory children. There are six hundred scholars; but he can take only three hundred at one time, and so alternates, taking three hundred one Sunday, the remaining three hundred on the next Sunday. None are taken older than sixteen years, and no "pleasure-seekers" are taken. Mr. Lockhart has an organ and two chorists to assist a choir of male and female voices in leading the music. The boat leaves the bridge, in the city, at three o'clock on Sunday afternoons, and is drawn by horses up the canal to the locks, seven miles distant. Then a half-hour is given for a run for the children, after which the boat returns to the landing in the city, arriving at seven o'clock. Tickets are issued admitting to the boat. They are not transferable, and this cuts off pleasure-seekers. On the way out, the children have a small hymn-book of selected hymns (which Mr. Lockhart has arranged and had printed expressly for this work); and, led by the choir, they have good music—simple and attractive. The exercises consist of music, prayer, Bible reading, and lesson teaching, in the simple and practical method in which Mr. Lockhart is an adept. On the return trip, again, there are music, conversational remarks, distributing papers, etc. This is conducted one of the best arrangements to get a full Sunday-school of a class of boys hard to get hold of. It is made attractive, and it keeps just so many secure from going in evil ways on Sunday, as the general tendency is, among the boys from the factories. This same boat is also used during the "heated term" by Mr. Lockhart to give tired mothers of feeble, feverish, or teething babies, and young children, a trip for fresh air. Every Saturday afternoon it gives them a three hours' ride. Tickets are issued to the physicians to give to their patients, especially among the poor, admitting "mother and child" on board. Milk is provided for children who may need it. Good music, prayer, and short converse together on God's promises and love, are engaged in, and give evidence that spiritual matters are not neglected during the excursions. God has blessed this whole enterprise so far by sending, without solicitation and just when wanted, the means to cover all necessary expenses."—S. S. Times.

The following is the programme for the winter season Sabbath morning prayer meeting; Young People's Association, Old St. Andrew's, Toronto:—

1886.  
Oct. 17—The Bible—The Rule of Life. Psalms cxix. 105.  
" 24— " —Its Warnings. 2 Pet. i. 17.  
" 31— " —Its Promises. 2 Pet. i. 19; 3 Cor. i. 20.  
Nov. 7—The Church—Its Membership. Acts ii. 47.  
" 14— " —Its Worship. John iv. 23.  
" 21— " —Its Work. Acts viii. 4.  
" 28— " —Its Triumph. Dan. ii. 35, 44.  
Dec. 5—The Christian's—Faith. Heb. xi. 1.  
" 12— " —Example. Titus iii. 8.  
" 19— " —Consecration. Rom. xii. 1.  
" 26— " —Reward. 2 Tim. iv. 8.  
1887.  
Jan. 2—The Holy Spirit's—Personality. Matt. xxviii. 19.  
" 9— " —Mission. John xvi. 7, 8.  
" 16— " —Power. Acts ii. 4.  
" 23— " —Intercession. Rom. viii. 27.  
" 30— " —Abode. 1 Cor. vi. 19.  
Feb. 6—Death—Its Origin. Gen. iii. 24.  
" 13— " —Ends Probation. Luke xvi. 26.  
" 20— " —A Sleep. 1 Thess. iv. 13.  
" 27— " —Eternal. Rev. xxi. 8.  
Mar. 6—Heaven—Its Inhabitants. Rev. vii. 9, 14.  
" 13— " —Its Occupation. Rev. v. 9.  
" 20— " —Its Happiness. Rev. xxi. 3, 4.  
" 27— " —Its Glory. Rev. xxi. 11.

## Mission Work.

**AFRICAN ENTERPRISE.** Ten thousand converts of the Methodist missions in Sierra Leone and the Gold Coast have raised a jubilee fund of £15,000.

**A PROPHECY.**—Christ will surely reign over India. Already His Lign rule has brought about many and grand blessings, and soon, in the full light of His complete revelation, darkness will pass away and the full and everlasting light shine, never to set again; for India is already won for Christ.—*Kishub Chunder Sen.*

**CHINA.**—Rev. Frank P. Gilman is the only clerical missionary on the island of Hainan, with its 1,500,000 population. Rev. B. C. Henry, of Canton, spent a month in Hainan, lately, itinerating and found the people unusually impressive; he baptized twelve, and had over fifty inquirers. He regards this as one of the most promising of all the open doors of missions. There is no opposition, and universal readiness to receive missionaries. This island is the counterpart of Formosa.—*Homiletic Review.*

**MEXICO WANTS LIGHT.**—Joaquin Miller writing to the *N. Y. Independent*, an account of his visit to "the largest idol in the world" says incidentally of the Methodist Missions in Mexico, where the giant idol is. "And right here I want to say that these missions and the good they are doing deserve volumes in their praise. I have gone about the world for fifteen years sending letters to *The Independent* about the people of the earth; but never before did I feel myself it to advise or suggest anything in the way of religious instruction; nor do I feel that I am good enough to do so now. But I do most emphatically feel that here is a tremendous chance for young men and women to do endless good. These people are tired of their priests, and they want light!"

**THE *Missionary Review*, a perfect magazine of missionary information; concludes its extended notice of Foreign mission work carried on independently of any Church organization, with the following startling array of figures—startling as revealing the extent to which the missionary spirit has developed of late beyond the willingness of the Church to engage in the work. Totals in 1884-5: Income \$62,326; Missionaries 58; lay workers, men 106, women 107; native workers, ordained 6, lay 147; communicants 7,795 (year's gain 748); Pupils 8,520—showing an increase over the totals of last year in every particular but the one of lay workers—male, and a very decided advance in this department of Foreign work. Surely such spirit and zeal should stir up all Christian Churches to enquire whether they are doing all they ought in this wide field of Christian effort.**

**THE MISSIONARY'S CREED.**—The Rev. Joseph Cook thus clearly pronounces himself against the chief doctrine of "The New Theology": "Omitting everything unessential in the Christian creed there are at least three doctrines which appear to me to be essential to the work of missions: the necessity of the new birth, the necessity of atonement, and the proposition that now is the accepted time, now the day of salvation. This is a tripod, and you know that striking away one of the three supports of a tripod causes the whole to tip. Undermine faith in the atonement, and faith in missions is undermined; give up the doctrine of the new birth, and the tripod falls; and so if you remove the faith that now is the accepted time, now the day of salvation, however objectionable that may be, and however well the tripod may be supported at the time, it will ultimately fall."

**A GOOD SUGGESTION.** The fact that the first Sabbath in November will be observed by all Protestant missions, and the societies and denominations that support them, as a day of special prayer for the conversion of the heathen, should not be forgotten. Missionary sermons should be preached in every church, and it would be well if, for the sake of an unbroken and more lasting effect, the plan now quite generally adopted by the friends of missions in Great Britain should be carried out here, viz.: that of making that Sabbath a *missionary day*. Two services of some kind might be held. In England in such cases a second sermon is secured by an exchange of missionaries. The simultaneous February meetings, now annually held in the interest of the Church Missionary Society, would in many respects be a good model. Those which are held in all parts of London and its suburbs by the English Baptists on the Sabbath after the anniversary of their society would also be worth copying. May the day be prayerfully remembered in advance!—*Foreign Missionary.*

**A NEW DEPARTMENT IN FOREIGN MISSIONS.**—Many of the leading theologians in Germany belong to a new missionary organization set on foot three years ago by the liberal party in the German Protestant church, with the view of working among the upper classes of the cultured

Gentile nations of the East, by means of the best moral and philosophical literature produced by the Christian culture of the West. The design is not to oppose or supplant existing mission societies, but rather to supplement their work by winning for Christianity a class who are apparently not touched by the simple preaching of Gospel truth by the missionaries. There are now 38 branch associations with 3,000 members. Two missionaries are in their employ. Pastor Spinner, who is engaged in Japan, has established two congregations of Germans in Tokio and Yokohama, and is reported to be gaining steadily among the Japanese students also. Pastor Faber, working in China chiefly in a literary way, has recently been appointed by the British Book and Tract society as the editor of the series of works of a historical, linguistic, and religious character.—*Christian Leader.*

**PROGRESS.**—The extent, as well as the success of the missionary operations of the American Presbyterian Church (North)—our nearest Presbyterian neighbours—may be seen by a glance at the latest statistics. The rate of gain during the last decade is over 136 per cent. The total number of communicants, at present, in all their mission churches is 20,294, as compared with 8,577, ten years ago.

	1876.	1886.
Syria.....	498	1,301
China.....	1,157	4,368
Japan.....	118	2,283
Peru.....	769	1,922
Siam and Laos.....	62	569
India.....	67	1,100
Africa.....	483	888
Brazil.....	668	1,693
Chile.....	85	218
Colombia.....	18	59
Mexico.....	2,300	3,910
Chinese in California.....	64	279
Indians.....	1,595	1,706
Guatemala.....		9

**IN PERILS AMONG THE HEATHEN.**—A Mr. Burnet, one of the colporteurs of the National Bible Society of Scotland, reporting recently, illustrates forcibly the difficulties and dangers incident to pioneer mission work, such as colporteurs of the bible society often do without such credit or praise save from the Master himself:—"At Hwui-Lung-ki, where he and his party were pelted with wet clay from the river bank till some of them looked like brickmakers, he obtained information which seems to throw light on the disappearance of Mr. Johnson, of the British and Foreign Bible Society, who, in 1869, set out on a journey in this province from which he never returned. In the talk excited by the attack on Mr. Burnet, an old inhabitant of Hwui-Lung-ki, informed one of his boatmen that twenty years ago there was another foreigner here selling books. During the day a fire broke out and burned a large part of the place. The foreigner was blamed for this, and at dead of night a number of men boarded his boat, and killed him and all on board, afterwards destroying the boat. There seems too much reason to believe that poor Johnson thus died a martyr's death. Mr. Burnet, having escaped from this virulent community, was prostrated by an attack of small-pox when 400 miles from home."

**CHINESE OUTRAGES.**—United States Minister Denby, at Peking, has reported to the Secretary of State, at Marlinton, two cases of recent outrages perpetrated by Chinese upon Americans. Rev. A. A. Fulton and wife, and Miss Mary Fulton, M.D., all of the American Presbyterian station in Ching, established a mission hospital and station at Kwai Ping, about 400 miles south west from Canton. When they had expended a considerable sum in putting up buildings, placards appeared on the walls declaring that the "foreign devils" must go in three days and their buildings be destroyed. The Literati, as usual, were at the bottom of the disturbance. A crowd gathered near the hospital, and Mr. Fulton set out to secure the protection of the military. He was stoned on his way and not permitted to return, and no soldiers were sent to protect the mission. On May 6, the mob piled straw and faggots against the house occupied by Mrs. and Miss Fulton, and a little Horner, upon which the inmates fled and the house was looted and burned. The ladies sought refuge on the boats; but the mob threatened to destroy any boat that should receive them, and after some delay they reached the point where Mr. Fulton had been compelled to remain. Two days after they were put on boats and conveyed to Canton. The value of property destroyed is about \$500, and Consul Seymour demands the payment of the damage. The second case is still more recent. On Sunday, June 6, in the absence of all the gentlemen connected with the Methodist Episcopal mission hospital at Chung King, and while only a lady was present, a mob collected, broke down the gates, threw stones at the lady; one of which cut open her index finger its entire length, while she was otherwise injured about the head and arms. Complaint was made but the matter was treated lightly. "This is a serious case," writes Mr. Denby, "and may be a test case. It grew, as all our evils in China do, out of troubles in the United States." Still later, on July 19, the mob attacked the mission property at Chung King and destroyed it. Mr. Denby filed a protest.

## Woman's Work.

For the PRESBYTERIAN REVIEW.

### WOMEN OF INDIA.

BY HELLER HALLKETT, OTTAWA.

At the present day every portion of the Church of Christ is more or less interested in the work of Foreign Missions. How could it be otherwise, when Christians remember that nearly three-fourths of the whole human race are either entirely ignorant of Jesus Christ or still refusing to accept him as their Saviour, of whom God says, "There is none other name under heaven given among men whereby we must be saved?" Many a heart throbs with an intense desire to be one of the number of consecrated lives given to this work of spreading abroad the glad tidings of great joy. Although we may not go in person, it is our privilege as well as duty to be represented in those far-off lands of heathen darkness. Our money sends those who can go, our prayers bring down gracious answers from the mercieseat—that meeting-place of friends in Jesus the wide world over. During the last ten years woman's work for women in India has widened and deepened until now hundreds of avenues are open for the truth to enter. Recently our attention has been drawn towards the six millions of high-caste women in the closed zenanas who have all their lives been taught that they have no souls. Day after day they spend in sleep or gossip, in petting their children, or dressing in elegant garments, decking themselves in jewels rich and rare, while the Pearl of great price is still unknown. They are never allowed to go out except in closely-covered carriages. They are taught that "their whole duty is to obey their husbands, receive their frequent beatings without murmuring, and to look forward to a time when they shall die and come again into existence as *men with souls!*"

These women, prisoners in gilded but unclean cages, living in ease and indolence, differ much from the poor native women. They are the bitterest opposers of Christianity, for far more diligently than the man do they serve the household gods. Their prayers are but vain repetitions, but they are never forgotten. Daily they burn lamps before their idols and present costly offerings. Daily they give of their abundance to feed and clothe the poor. They have been taught that their gods are pleased with their much giving, but have never heard of the "unspeakable Gift." They deem no sacrifice too great, no hardship too severe that may purchase the favour of their gods. But there are always more gods to be worshipped, more offerings called for, more good deeds to be done. The triumphant cry ringing down through eighteen centuries, "I is finished," has never penetrated into their darkened homes, and today they long for rest, but find none. They have not learned the secret of our peace; the blood of Jesus Christ that cleanseth from all sin; and going about to establish a righteousness of their own is all that is left to them. Time and again when a caste convert has been on the verge of baptism, he has been held back by the loving opposition of wife or mother who trusted as yet in the gods of her youth. Our work now is to send loving, earnest, Christian women into each of these zenanas to tell of our Saviour and to win their dark hearts to him, that when, through the preaching of missionaries, the husband's feet turn to the way of life, his wife may be able to take her place at his side. The doors of these heathen homes, so long barred against any stranger, are now opened gladly to the lady teacher, and eager listeners hunger and thirst for more tidings of the life that never dies. Is there one woman in our Christian land who can remain at ease in Zion when she contrasts her life with that of women in India? Must we not arise with one accord and go forward in his work for our sisters in heathendom?—for no one but us can do it. By the memory of our happy homes, by the tender protection of our husbands, by the love and respect of our children, by all that makes our earthly home so happy, and far above all these, by the blessing of the gospel in our own hearts, we are compelled to do all in our power for the cause of Foreign Missions. Let there be no idlers among us when these women of India are perishing in their darkness, while the "Light of the World" is still unknown to them.

**NEGLECT TO HEAT A CHURCH UPON A COOL DAY IS AN OUTRAGE UPON MANY PERSONS.** It is often the case that on an autumn day the sun is warm, while the church, having been cooled by the nights, is dangerously damp and chilly. Persons walk to the house of God in the sun, enter the chilly atmosphere of the building, and receive damage similar to that which visitors in Rome incur by going out of the hot sun into the damp cathedrals and cloisters. Neither the idleness nor the thoughtlessness of sextons nor the neglect of committees to put furnaces in repair can excuse such an outrage. In self protection worshippers should depart at once when they find the church in the condition described, regardless of any disturbance which their quiet departure may make.—*Ex.*